THE SHORTER

CATECHISM

Composed by the

Reverend Assembly

OF

DIVINES.

WITH THE

Proofs thereof out of the *SCRIPTURES*,

In Words at Length;

Which are either some of the formerly quoted Places, or others gathered from their own Writings; All fitted both for Brevity and Clearness, to this their form of sound words.

For the benefit of Christians in General, and of Youth and Children in understanding, in Particular; that they may with more ease acquaint themselves with the Truth according to the Scriptures, and with the Scriptures themselves.

Corrected and Amended.

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I. QUESTION.

VV*Hat is the chief End of Man?*]

A. Mans chief End is to glorifie God, *a*, and to enjoy him for ever *b*.

a 1 Cor. 10. 31. *Whether therefore ye eat or drink, or whatſoever ye do, do all to the Glory of God.*

b Pſal. 73. 25. *Whom have I in heaven, but thee? and there is none upon Earth that I deſire beſides thee,* 26. *My fleſh and my heart faileth, but God is the ſtrength of my heart and my portion for ever.*

2. *Q.* [*What Rule hath God given to direct us how we may glorifie and enjoy him?*]

A. The Word of God, which is contained in

the Scriptures of the Old and New Teſtament *c*, is the only Rule to direct us how we may glorifie God *d*, and enjoy him *e*.

c Eph. 2. 20. *And are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone.*

d 2 Tim. 3. 16. *All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs.*

e 1 John 1. 3. *That which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us; and truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt.*

3. Q. [*What do the Scriptures principally teach?*]

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man. *f*.

f 2 Tim. 1. 13. *Hold faſt the form of ſound words, which thou haſt heard of me, in Faith and Love, which is in Chriſt Jeſus.*

4. Q. [*What is God?*]

A. God is a Spirit *g*, Infinite *h*, Eternal *i*, and Unchangeable *k*, in his Being *l*, Wiſdom, Power *m*, Holineſs *n*, Juſtice, Goodneſs and Truth *o*.

g John 4. 24 *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit, and in Truth.*

h Job 11. 7. *Canſt thou by ſearching find out God, canſt thou find out the Almighty unto perfection?*

i Pſal. 90. 2. *From Everlaſting to Everlaſting, thou art God.*

k James 1. 17. *The Father of Lights, with whom there is no variableneſs neither ſhadow of Turning.*

l Exodus 3, 14. *And God ſaid unto* Moſes, *I am that I am, and he ſaid, thus ſhalt thou ſay unto the Chil-*

Children of Israel, I AM hath sent me unto you.

m Psal. 147. 5. *Great is our Lord, and of great power, his understanding is infinite.*

n Rev. 4. 8. *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.*

o Exod. 34. 6. *The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and Truth.* 7. *Keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty.*

5. [Q. *Are there more Gods than one?*]

A. There is but one only, *p* the living and true God *q*.

p Deut. 6. 4. *Hear, O Israel, the Lord our God is one Lord.*

q Jer. 10. 10. *But the Lord he is the true God, he is the living God, and an everlasting King.*

6. [Q. *How many Persons are there in the Godhead?*]

A. There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost *r*, and these three are one God, the same in substance, equal in power and glory *s*.

r Mat. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

s 1 John 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

7. [Q. *What are the Decrees of God?*]

A. The Decrees of God, are his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath fore-ordained whatsoever shall come to pass *t*.

t Eph. 1. 11. *Being predestinated according to the purpose of him who worketh all things after the*

counſel of his own will. 12. *That we ſhould be to the praiſe of his Glory.*

8. Q. [*How doth God execute his Decrees?*]

A. God executeth his decrees in the Works of Creation *u*, and Providence *w*.

u Rev. 4. 11. *Thou haſt created all things, and for thy pleaſure they are and were created.*

w Dan. 4. 35. *He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth.*

9. [Q. *What is the work of Creation?*]

A. The work of Creation, is Gods making all things *x* of nothing, by the word of his Power, *y* in the ſpace of ſix days, and all very good *z*.

x Gen. 1. 1. *In the beginning God created the Heaven and the Earth.*

y Heb. 11. 3. *Through faith we underſtand that the Worlds were framed by the word of God, ſo that the things which are ſeen, were not made of things that do appear.*

z Gen. 1. 31. *And God ſaw every thing that he had made, and behold it was very good; and the Evening and the Morning were the ſixth day.*

10. [Q. *How did God create man?*]

A. God created Man male and female, after his own Image *a*, in knowledge, righteouſneſs, and holineſs *b*, with dominion over the creature *c*.

a Gen. 1. 27. *So God created man in his own Image, in the Image of God created he him, male and female created he them.*

b Col. 3. 10. *And have put on the new man, which is renewed in knowledge, after the Image of him that created him.*

Epheſ. 4. 24. *And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.*

c Gen.

c Gen. 1. 28. *And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the Earth and subdue it, and have Dominion over the fish of the Sea, and over the Fowl of the air, and over every living thing that moveth upon the Earth.*

11. [Q. *What are Gods works of Providence?*]

A. Gods works of Providence, are his most holy *d*, wise *e*, and powerful *f* preserving and governing all his creatures, and all their actions *g*.

d Ps. 145. 17. *The Lord is righteous in all his ways, and holy in all his works.*

e Isa. 28. 29. *This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working.*

f Heb. 1. 3. *Upholding all things by the Word of his power.*

g Psal. 103. 19. *His Kingdom ruleth over all.* Matth. 10. 29. *Are not two Sparrows sold for a farthing? and one of them shall not fall to the ground without your Father.*

12. [Q. *What special act of Providence did God exercise towards man in the estate wherein he was created?*]

A. When God had created Man, he entred into a Covenant of Life with him, upon condition of perfect obedience *h*, forbidding him to eat of the Tree of knowledge of good and evil, upon pain of death *i*.

h Gal. 3. 12. *And the Law is not of Faith, but the man that doth them shall live in them.*

i Gen. 2. 17. *But of the Tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely dye.*

13. [Q. *Did our first Parents continue in the estate wherein they were created?*]

A. Our firſt Parents being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God *k*.

k Eccleſ. 7. 29. *God made Man upright, but they have ſought out many inventions.*

14. [*Q. What is ſin?*]

A. Sin is any want of Conformity unto, or Tranſgreſſion of the Law of God *l*.

l 1 John 3. 4. *Whoſoever committeth ſin, tranſgreſſeth alſo the Law; for ſin is the tranſgreſſion of the Law.*

15. [*Q. What was the ſin whereby our firſt Parents fell from the Eſtate wherein they were created?*]

A. The ſin whereby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden Fruit *m*.

m Gen. 3. 6. *And when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the eyes, and a Tree to be deſired to make one wiſe; ſhe took of the Fruit thereof, and did eat, and gave alſo unto her Huſband with her, and he did eat.* 7. *And the eyes of them both were opened, and they knew that they were naked.* 8. *And* Adam *and his Wife hid themſelves from the preſence of the Lord God, amongſt the Trees of the Garden.*

16. [*Q. Did all Mankind fall in* Adams *firſt Tranſgreſſion?*]

A. The Covenant being made with *Adam*, not only for himſelf, but for his Poſterity *n*, all Mankind deſcending from him by ordinary generation, ſinned with him, and fell with him in his firſt Tranſgreſſion *o*.

n Gen. 1. 28. *And God bleſſed them and God ſaid unto them, be fruitful and multiply, and replenish the Earth.*

Gen.

Gen. 2. 16. *And the Lord God commanded the Man, saying, Of every Tree in the Garden thou mayest freely eat.* 17. *But of the Tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.*

o Rom. 5. 18. *By the offence of one, Judgment came upon all men to condemnation.*

17. [Q. *Into what estate did the fall bring Mankind?*]

A. The fall brought Mankind into an estate of sin and misery *p*.

p Rom. 5. 12. *By one man sin entered into the World, and death by sin, and so death passed upon all men, for that all have sinned.*

18. [Q. *Wherein consists the sinfulness of that Estate whereinto man fell?*]

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin *q*, the want of Original Righteousness *r*, and the corruption of his whole nature, which is commonly called Original Sin *s*, together with all actual transgressions which proceed from it *t*.

q Rom. 5. 19. *By one mans disobedience many were made sinners.*

r Rom. 3. 10. *There is none righteous, no not one.*

s Eph. 2. 1. *You hath he quickned, who were dead in trespasses and sins.*

Psal. 51. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.*

t Matth. 15. 19. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.* 20. *These are the things which defile a man.*

19. [Q. *What is the misery of that estate whereinto man fell?*]

A. All

A. All Mankind by their fall, loſt communion with God *u*, are under his wrath and curſe *w*, and ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of hell for ever.

u Gen. 3. 8. *Adam and his Wife hid themſelves from the preſence of the Lord God, amongſt the Trees of the Garden.* 24. *So he drove out the man.*

w Eph. 2. 3. *And were by nature Children of wrath, even as others.*

Gal. 3. 10. *Curſed is every man that continueth not in all things which are written in the Book of the Law to do them.*

x Rom. 6. 23. *The wages of Sin is Death.*

Matth. 25. 41. *Then ſhall he ſay unto them on the left hand, Depart from me ye curſed, into everlaſting fire prepared for the Devil and his Angels.*

20. [*Q. Did God leave all Mankind to periſh in the ſtate of ſin and miſery?*]

A. God having out of his meer good pleaſure, from all eternity elected ſome to everlaſting life, *y*, did enter into a Covenant of Grace to deliver them out of the eſtate of ſin and miſery, & to bring them into an eſtate of Salvation by a Redeemer *z*.

y Eph. 1. 4. *According as he hath choſen us in him, before the Foundation of the World.*

z Rom. 3. 21. *But now the Righteouſneſs of God without the Law, is manifeſted, being witneſſed by the Law and the Prophets.* 22. *Even the Righteouſneſs of God, which is by Faith of Jeſus Chriſt, unto all, and upon all them that believe.*

21. [*Q. Who is the Redeemer of Gods Elect?*]

A. The only Redeemer of Gods Elect is the Lord Jeſus Chriſt *a*, who being the eternal Son of God, became man *b*, and ſo was, and continueth to be God and man, in two diſtinct natures, and one perſon *c*, for ever *d*.

a 1 Tim.

a 1 Tim. 2. 5. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus.*

b John 1. 14. *And the Word was made flesh, and dwelt among us.*

c Rom. 9. 5. *Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.*

d Heb. 7. 24. *But this man because he continueth ever, hath an unchangeable Priesthood.*

22. [Q. *How did Christ, being the Son of God, become man?*]

A. Christ the Son of God became man, by taking to himself a true body *e*, and a reasonable soul *f*, being conceived by the power of the holy Ghost, in the womb of the Virgin *Mary*, and born of her *g*, and yet without sin *h*.

e Heb. 2. 14. *For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same.*

f Math. 26. 38. *Then said he unto them, My soul is exceeding sorrowful even unto death.*

g Luk. 1. 31. *Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jesus.* 35. *The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee.*

h Heb. 7. 26. *Such a High Priest became us, who is holy, harmless, undefiled, separate from sinners.*

23. [Q. *What Offices doth Christ execute as our Redeemer?*]

A. Christ as our Redeemer executeth the offices of a Prophet *i*, of a Priest *k*, and of a King *l*, both in his estate of Humiliation and Exaltation.

i Acts 3. 22. *Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me him; shall ye hear in all things whatsoever he shall say unto you.* *k* Heb.

k Heb. 5. 6. *Thou art a Prieſt for ever, after the order of Melchiſidec.*

l Pſal. 2. 6. *Yet have I ſet my King upon my holy hill of Sion.*

24. [Q. *How doth Chriſt execute the Office of a Prophet?*]

A. Chriſt executeth the Office of a Prophet, in revealing to us *m*, by his Word *n*, and Spirit *o*, the Will of God for our Salvation.

m Joh. 1. 18. *No man hath ſeen God at any time: the only begotten Son which is in the Boſom of the Father, he hath declared him.*

n Joh. 20. 31. *Theſe things are written, that ye might believe that Jeſus is the Chriſt, the Son of God: and that believing, ye might have life through his Name.*

o Joh. 14. 26. *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things.*

25. [Q. *How doth Chriſt execute the Office of a Prieſt?*]

A. Chriſt executeth the office of a Prieſt in his once offering up of himſelf a ſacrifice to ſatisfie Divine Juſtice *p*, and reconcile us to God *q*, and in making continual Interceſſion for us *r*.

p Heb. 9. 28. *Chriſt was once offered to bear the ſins of many.*

q Heb. 2. 17. *In all things it behoveth him to be made like unto his brethren, that he might be a merciful and faithful High Prieſt in things pertaining to God, to make reconciliation for the ſins of the people.*

r Heb. 7. 25. *He is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

26. [Q. *How doth Chriſt execute the Office of a King?*]

A. Chriſt

A. Christ executeth the Office of a King in subduing us to himself *s*, in ruling and defending us *t*, and in restraining and conquering all his and our Enemies *u*.

s Psal. 100. 3. *Thy People shall be willing in the day of thy power.*

t Isa. 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.*

u 1 Cor. 15. 25. *For he must reign till he hath put all his Enemies under his feet.*

27 Q. [*Wherein did Christs Humiliation consist?*]

A. Christ's Humiliation consisted in his being born, and that in a low condition *w*, made under the Law *x*, undergoing the miseries of this life *y*, the wrath of God *z*, and the cursed death of the cross *a*, in being buried, and continued under the power of death for a time *b*.

w Luk. 2. 7. *And she brought forth her first-born Son, and wrapped him in swadling Clothes, and laid him in a manger.*

x. Gal. 4. 4. *God sent forth his Son made of a Woman, made under the Law.*

y Isa. 53. 3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief.*

z Matth. 27. 46. *And about the ninth hour, Jesus cried with a loud voice, my God, my God, why hast thou forsaken me?*

a Phil. 2. 8. *He humbled himself, and became obedient unto death even the death of the Cross.*

b Matth. 12. 40. *As Jonas was three days and three nights in the Whales Belly, so shall the Son of man be three days and three nights in the heart of the Earth.*

28. Q. [*Where*

28. [*Q. Wherein conſiſteth Chriſts Exaltation?*]

A. Chriſts Exaltation conſiſteth in his riſing again from the dead on the third day *c*, in aſcending up into Heaven and ſitting at the right hand of God the Father *d*, and in coming to judge the world at the laſt day *e*.

c 1 Cor. 15. 4. *And that he was buried, and that he roſe again the third day, according to the Scriptures.*

d Mark. 16. 19. *So then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.*

e Acts 17. 31. *Becauſe he hath appointed a day in the which he will judge the world in Righteouſneſs by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.*

29. [*Q. How are we made partakers of the Redemption purchaſed by Chriſt?*]

A. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual application of it to us *f*, by his holy Spirit *g*.

f John 1. 12. *As many as received him, to them gave he power to become the Sons of God.*

g Tit. 3. 5. *Not by works of Righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* 6. *Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.*

30. [*Q. How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*]

A. The Spirit applieth to us the Redemption purchaſed by Chriſt, by working Faith in us *h*: and thereby uniting us to Chriſt in our Effectual Calling *i*.

h Eph. 2. 8. *By grace ye are ſaved through faith*

and

and that not of our ſelves, it is, the gift of God.

i Epheſ. 3. 17. *That Chriſt may dwell in your hearts by faith.*

1 Cor. 1. 9. *God is faithful, by whom ye were called into the fellowſhip of his Son Jeſus Chriſt.*

31. [Q. *What is Effectual calling?*]

A. Effectual Calling, is the work of Gods Spirit *k*, whereby convincing us of our ſin and miſery *l*, enlightning our minds in the knowledge of Chriſt *m*, and renewing our wills *n*, he doth perſwade and enable us to embrace Jeſus Chriſt freely offered to us in the Goſpel *o*.

k 2 Tim. 1. 9. *Who hath ſaved us, and called us with a holy calling.*

l Act. 2. 37. *Now when they heard this, they were picked in their hearts, and ſaid unto* Peter, *and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do?*

m Acts. 26. 18. *To open their Eyes, and to turn them from darkneſs to light, and from the power of Satan unto God.*

n Ezek. 36. 26. I *will take away the ſtony heart out of your fleſh, and* I *will give you a heart of fleſh.*

o John 6. 44. *No man can come unto me, except the Father which hath ſent me, draw him.* 45. *Every man that hath heard, and hath learned of the Father, cometh unto me.*

32. [Q. *What benefits do they that are effectually called, partake of in this life?*]

A. They that are effectually called, do in this life partake of Juſtification *p*. Adoption *q*, Sanctification, and the ſeveral benefits which in this life do either accompany, or flow from them.

p Rom. 8. 30. *Moreover whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.*

q Eph.

q Eph. 1. 5. *Having predeſtinated us to the adoption of Children, by Jeſus Chriſt, unto himſelf.*

r 1 Cor. 1. 30. *Of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.*

33. Q. [*What is Juſtification?*]

A. Juſtification is an Act of God's Free-grace, wherein he pardoneth all our ſins *ſ*, and accepteth us as righteous in his ſight *t*, only for the righteouſneſs of Chriſt imputed to us *u*, and received by faith alone *w*.

ſ Eph. 11. 7. *In whom we have redemption through his blood; the forgiveneſs of ſins, according to the riches of his grace.*

t 2 Cor. 5. 21. *For he hath made him ſin for us, that knew no ſin, that we might be made the righteouſneſs of God in him.*

u Rom. 5. 19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.*

w Gal. 2. 16. *Knowing that a man is not juſtified by the works of the Law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt.*

34. Q. [*What is Adoption?*]

A. Adoption is an Act of Gods Free-grace *x*, whereby we are received into the number, and have right to all the priviledges of the Sons of God *y*.

x 1 John 3. 1. *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God?*

y John 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.*

Rom. 8. 7. *And if children then heirs, heirs of God, and joynt-heirs with Chriſt.* 35. [Q. *What*

35 [Q. *What is Sanctification?*]

A. Sanctification is the work of God's free grace *z*, whereby we are renewed in the whole man, after the Image of God *a*, and are enabled more and more to dye unto sin, and live unto righteousness *b*.

z 2 Thess. 2. 13. *God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit.*

a Eph. 4. 24. *And that ye put on the new Man, which after God is created in righteousness and true holiness.*

b Rom. 8. 1. *There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

36 [Q. *What are the benefits which in this life do either accompany or flow from Justification, Adoption, and Sanctification?*]

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of God's love, Peace of Conscience, joy in the Holy Ghost *c*, increase of grace *d*, and perseverance therein unto the end *e*.

c Rom. 5. 1. *Being justified by Faith, we have peace with God through our Lord Jesus Christ. 2. By whom also we have access by Faith into this grace wherein we stand, and rejoyce in hope of the glory of God. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts through the Holy Ghost which is given unto us.*

d Prov. 4. 18. *The Path of the just is as the shining light, that shineth more and more unto the perfect day.*

e 1 John 5. 13. *These things have I written unto*

you that believe on the Name of the Son of God, that ye may know that ye have eternal life.

37. [Q. *What benefits do Believers receive from Christ at their death?*]

A. The Souls of Believers are at their Death made perfect in holineſs *f*, and do immediately paſs into Glory *g*, and their bodies being ſtill united to Chriſt *h*, do reſt in their Graves *i* till the Reſurrection *k*.

f Heb. 12. 23. *And to the Spirits of juſt men made perfect.*

g Phil. 1. 23. *Having a deſire to depart, and to be with Chriſt.*

h 1 Theſ. 4. 14. *Them alſo which ſleep in Jeſus will God bring with him.*

i Iſa. 57. 2. *He ſhall enter into peace; they ſhall reſt in their beds, each one walking in their uprightneſs.*

k Job 19. 26. *And though after my skin, Worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

38. [Q. *What benefits do Believers receive from Chriſt at the Reſurrection?*]

A. At the Reſurrection, Believers being raiſed up in Glory *l*, ſhall be openly acknowledged and acquitted in the day of Judgment *m*, and made perfectly bleſſed in full enjoying of God *n*, to all Eternity *o*.

l 1 Cor. 15. 43. *It is ſown in Diſhonour; it is raiſed in Glory.*

m Mat. 10. 32. *Whoſoever ſhall confeſs me before men, him alſo will I confeſs before my Father which is in Heaven.*

n 1 John 3. 2. *When he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.*

o 1 Theſ. 4. 17. *And ſo ſhall we ever be with the Lord.*

39. [Q. *What is the Duty which God requireth of Man?*]

A. The Duty which God requireth of man, is obedience to his revealed Will *p*.

p Mic. 6. 8. *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?*

40. [Q. *What did God at firſt reveal unto man for the Rule of his Obedience?*]

A. The Rule which God at firſt revealed to man for his Obedience, was the Moral Law *q*.

q Rom. 2. 14. *For when the Gentiles which have not the Law; do by Nature the things contained in the Law; theſe having not the Law, are a Law unto themſelves.* 15. *Which ſhew the work of the Law written in their hearts.*

41. [Q. *Where is the Moral Law ſummarily comprehended?*]

A. The Moral Law is ſummarily comprehended in the Ten Commandments *r*.

r Deut. 10. 4. *And he wrote on the Tables according to the firſt writing, the Ten Commandments.*

Mat. 19. 17. *If thou wilt enter into life, keep the Commandments.*

42. [Q. *What is the ſum of the Ten Commandments?*]

A. The ſum of the Ten Commandments, is to love the Lord our God with all our heart, with all our mind, and our Neighbour as our ſelves *ſ*.

ſ Mat. 22. 37. *Thou ſhalt love the Lord thy God with all thy heart and with all thy ſoul, and with all thy mind.* 38. *This is the firſt and great Commandment.* 39. *And the ſecond is like unto it, Thou ſhalt love thy Neighbour as thy ſelf.* 40. *On theſe two Commandments hang all the Law and the Prophets.*

43. [Q. *What*

43. Q. [*What is the preface to the Ten Commandments?*]

A. The Preface to the Ten Commandments is in these words, *I am the Lord thy God which have brought thee out of the Land of* Egypt, *out of the House of bondage* t.

t Exod. 20. 2.

44. Q. [*What doth the Preface to the Ten Commandments teach us?*]

A. The Preface of the Ten Commandments teacheth us, That because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments *u*.

u Deut. 11. 1. *Thou shalt love the Lord thy God, and keep his charge, and his Statutes, and his Judgments, and his Commandments alway.*

Luk. 1. 74. *That we being delivered out of the hands of our Enemies, might serve without fear.*

75. *In holiness and righteousness before him all the days of our lives.*

45. Q. [*What is the first Commandment?*]

A. The first Commandment is, [*Thou shalt have no other God but me.*]

46. Q. [*What is required in the first Commandment?*]

A. The first Commandment requireth us to know *w*, and acknowledge God to be the only true God, and our God *x*, and to worship and glorifie him accordingly *y*.

w 1 Chron. 28. 9. *And thou* Solomon *my Son, Know thou the* God *of thy Fathers.*

x Deut. 26. 17. *Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken to his voice.*

y Mat.

y Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, him only ſhalt thou ſerve.*

47 [Q. *What is forbidden in the firſt Commandment?*]

A. The firſt Commandment forbiddeth the denying *z*, or not worſhipping and glorifying the true God as God *a*, and our God *b*, and the giving that worſhip and glory to any other, which is due to him alone *c*.

z Pſal. 14. 1. *The fool hath ſaid in his heart, there is no God.*

a Rom. 1 20. *So that they are without excuſe* 2. 21. *Becauſe that when they knew God, they glorified him not as God.*

b Pſal. 81. 11. *But my people would not hearken unto my voice, and Iſrael would none of me.*

c Rom. 1. 25. *Who changed the truth of God into a lye, and worſhipped and ſerved the Creature, more than the Creator, who is bleſſed for ever.*

48 Q. [*What are we eſpecially taught by theſe words* (Before me) *in the firſt Commandment?*]

A. Theſe words (*Before me*) in the firſt Commandment, teach, that God who ſeeth all things, taketh notice and is much diſpleaſed with the ſin of having any other God *d*.

d Pſal. 44. 20. *If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God,* 21. *Shall not God ſearch out this?*

49 [Q. *Which is the ſecond Commandment?*

A. The ſecond Commandment, is, *Thou ſhalt not make unto thy ſelf any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth: thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquities of the Fathers upon the Chil-*

Children unto the third and fourth Generation of them that hate me, and ſhew mercy unto thouſands of them that love me, and keep my Commandments.

50. [Q. *What is required in the ſecond Commandment?*]

A. The ſecond Commandment requireth the receiving, obſerving *e*, and keeping pure and entire all ſuch Religious Worſhip and Ordinances, as God hath appointed in his Word *f*.

e Deut. 32. 46. *Set your hearts unto all the words which I teſtifie among you this day, which ye ſhall command your Children to obſerve, to do all the words of this Law.*

Matth. 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you.*

f Deut. 12. 32. *What thing ſoever I command you, obſerve to do it, thou ſhalt not add thereto, nor diminiſh from it.*

51. [Q. *What is forbidden in the ſecond Commandment?*]

A. The ſecond Commandment forbiddeth the worſhipping of God by Images *g*, or any other way not appointed in his Word *h*.

g Deut. 4. 15. *Take ye therefore good heed unto your ſelves; for ye ſaw no manner of ſimilitude in the day that the Lord ſpeak unto you in Horeb.* 16. *Leſt you corrupt your ſelves, and make you a graven Image.*

h Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worſhipping of Angles, intruding into thoſe things which he hath not ſeen, vainly puft up in his fleſhly mind.*

52. [Q. *What are the reaſons annexed to the ſecond Commandment?*]

A. The Reaſons annexed to the ſecond Commandment, are Gods Sovereignty over us *i*, his

pro-

propriety in us *k*, and the zeal he hath to his own Worſhip *l*.

i Pſal. 95. 2. *Let us come before his preſence with thanksgivinng, and make a joyful noiſe unto him with Pſalms.* 3. *For the Lord is a great God, and a great King above all Gods.*

k Pſal. 145. 11. *He is thy Lord, and worſhip thou him.*

l Exod. 34. 14. *Thou ſhalt worſhip no other God: for the Lord whoſe name is Jealous, is a jealous God.*

53. Q. [*Which is the third Commandment?*]

A. The third Commandment is, *Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.*

54. [Q. *What is required in the third Commandment?*]

A. The third Commandment requireth the holy and reverent uſe of Gods Name *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*.

m Pſal. 96. 8. *Give unto the Lord the glory due unto his Name.*

n Rev. 15. 3. *Great and marvellous are thy works, Lord God Almighty, juſt and true are thy ways, thou King of Saints.* 4. *Who ſhall not fear thee, O Lord, and glorifie thy Name!*

o Eccleſ. 5. 1. *Keep thy foot when thou goeſt to the Houſe of God, and be more ready to hear, than to give the ſacrifice of fools.*

p Pſal. 138. 2. *I will worſhip towards thy holy Temple, and praiſe thy name for thy loving kindneſs and for thy Truth; for thou haſt magnified thy Word above all thy Name.*

q Job 36. 24. *Remember that thou magnifie his work which men behold.*

55. [Q. *What is forbidden in the third Commandment?*]

A. The

A. The third Commandment forbiddeth all prophaning, or abuſing any thing whereby God maketh himſelf known *r*.

r Mal. 2. 2. *If ye will not hear, and if you will not lay it to heart, to give glory unto my Name, ſaith the Lord of Hoſts, I will even ſend a curſe upon you.*

56 [Q. *What is the Reaſon annexed to the third Commandment?*]

A. The reaſon annexed to the third Commandment is that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgment *s*.

s Deut. 28. 58. *If thou will not obſerve to do all the words of this Law, that thou may'ſt fear this glorious and fearful Name, the Lord thy God:*

57. *Then the Lord will make thy plagues wonderful.*

58 [Q. *Which is the fourth Commandment.*]

A. The fourth Commandment, is, (Remember the Sabbath-day to keep it holy. Six days ſhalt thou labour and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou nor thy ſon, nor thy daughter, thy man ſervant nor thy maid ſervant, nor thy cattel, nor the ſtranger that is within thy gate. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.)

59 [Q. *What is required in the fourth Commandment?*]

A. The fourth Commandment requireth the keeping holy to God ſuch ſet times as he hath appointed in his Word, expreſly one whole day in ſeven, to be a holy Sabbath to himſelf *t*.

t Deut.

t Levit. 19. 30. *Ye ſhall keep my Sabbath, and reverence my Sanctuary. I am the Lord.*

Deut. 5.12. *Keep the Sabbath day to ſanctifie it, as the Lord thy God hath commanded thee.*

59 [Q. *Which day of the ſeven hath God appointed to be the weekly Sabbath?*]

A. From the beginning of the World to the Reſurrection of Chriſt God appointed the ſeventh day of the week to be the weekly Sabbath *u*, and the firſt day of the week ever ſince to continue to the end of the world, which is the Chriſtian Sabbath *w*.

u Gen. 2.3. *And God bleſſed the ſeventh day and ſanctified it, becauſe that in it he had reſted from all his work, which God created and made.*

w Act. 20. 7. *And upon the firſt day of the week, when the Diſciples came together to break bread. Paul preached unto them.*

Rev. 1.10. *I was in the Spirit upon the Lords day.*

60 [Q. *How is the Sabbath to be ſanctified?*]

A. The Sabbath is to be ſanctified by an holy reſting all that day, even from ſuch worldly employments, and recreations, as are lawful on other days *x*, and ſpending the whole time in the publick and private exerciſes of God's worſhip *y*, except ſo much as is to be taken up in the works of neceſſity and mercy *z*.

x Lev. 23.3. *Six days ſhall work be done: but the ſeventh day is the Sabbath of reſt, an holy convocation, ye ſhall do no work therein.*

y Pſal. 92. 1. *A Pſalm, or Song for the Sabbath day. It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy Name, O moſt High. 2. To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night.*

z Mat. 12. 11. *What man ſhall there be among you*

 that

that ſhall have one ſheep, and if it fall into a pit on the Sabbath day, will not he lay hold of it, and lift it out? 12. How much then is a man better than a ſheep? wherefore it is lawful to do well on the Sabbath day.

61 [*Q. What is forbidden in the fourth Commandment?*]

A. The fourth Commandment forbiddeth the omiſſion or careleſs performance of the Duties required *a*, and the prophaning the day by idleneſs, or doing that which in it ſelf is ſinful *b*, or by unneceſſary thoughts, words or works, about worldly employments or Recreations *c*.

a Mal. 1. 13. *Ye ſaid alſo, behold what a wearineſs is it? and ye have ſnuffed at it, ſaith the Lord of Hoſts; and ye brought that which was torn, and the lame and the ſick; thus you brought an offering, ſhould I accept this at your hands, ſaith the Lord.*

b Ezek. 23. 38. *They have defiled my Sanctuary in the ſame day, and have profaned my Sabbaths.*

c Iſa. 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.*

62 [*Q. What are the Reaſons annexed to the fourth Commandment?*]

A. The Reaſons annexed to the fourth Commandment are; Gods allowing us ſix days of the Week for our own employments *d*, his challenging a ſpecial propriety in the ſeventh *e*, his own example *f*, and his bleſſing his Sabbath day *g*.

d Exod. 31. 15. *Six days may work be done, but the ſeventh is the Sabbath of reſt.* 16. *Wherefore the children of Iſrael ſhall keep the Sabbath.*

e Lev. 23. 3. *Ye ſhall do no work therein, it is the*

the Sabbath of the Lord in all your dwellings.

f Exod. 31. 17. *It is a sign between me and the Children of Israel for ever; for in six days the Lord made Heaven and Earth, and on the seventh day he rested and was refreshed.*

g Gen. 2. 3. *And God blessed the seventh day, and sanctified it.*

63 [*Q. Which is the fifth Commandment?*]

A. The fifth Commandment is, [*Honour thy Father, and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.*]

64 [*Q. What is required in the fifth Commandment?*]

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as Superiors *h*, Inferiors *i*, or Equals *k*.

Eph. 5. 21. *Submitting your selves one to another in the fear of God.* 22. *Wives, submit your selves unto your own Husbands, as unto the Lord.*

Eph. 6. 1. *Children, obey your parents in the Lord* 5. *Servants be obedient to them that are your Masters according to the flesh.*

i Rom. 13. 1. *Let every soul be subject to the Higher powers.*

Eph. 6. 9. *And ye Masters do the same things unto them, knowing that your Master also is in Heaven.*

k Rom. 12. 10. *Be kindly affectioned one to another with brotherly love, in honour preferring one another.*

65. [*Q. What is forbidden in the fifth Commandment?*]

A. The fifth Commandment forbiddeth the neglecting or doing any thing against the honour and duty, which belongeth to every one in their several places and relations *l*.

l Rom. 13. 17. *Render therefore to all their dues, tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.* 18. *Owe no man any thing, but to love one another.*

66 [Q. *What is the reaſon annexed to the fifth Commanament.*]

A. The Reaſon annexed to the fifth Commandment is, a promiſe of long life and proſperity (as far as it ſhall ſerve for Gods glory and their own good) to all ſuch as keep his Commandment *m.*

m Eph. 6. 2. *Honour thy Father and thy Mother (which is the firſt Commandment with promiſe.* 3 *That it may be well with thee, and that thou mayeſt live long on the Earth.*

67 [Q. *Which is the ſixth Commandment?*]

A. The ſixth Commandment is, [*Thou ſhalt not kill.*]

68 [Q. *What is required in the ſixth Commandment?*]

A. The ſixth Commandment requireth all lawful endeavours to preſerve our own life, *n* and the life of others *o.*

n Eph. 5. 28. *So ought men to love their Wives even as their own bodies,* 29. *For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it.*

o Pſal. 82. 3. *Defend the poor and fatherleſs.* 4. *Deliver the poor and needy.*

Job 29. 13. *The bleſſing of him that was ready to periſh came upon me.*

69 [Q. *What is forbidden in the ſixth Commandment?*]

A. The ſixth Commandment forbiddeth the taking away of our own life *p*, or the life of our Neighbour unjuſtly, and whatſoever tendeth thereunto.

p Act.

p Act 16. 28. *Paul cryed with a loud voice, ſaying, Do thy ſelf no harm.*

q Gen. 9. 6. *Whoſo ſheds mans blood, by man ſhall his blood be ſhed.*

r Prov. 12. 11. *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.* 12. *If thou ſayeſt, behold we knew it not, doth not he that pondreth the heart conſider it.*

70. [Q. *Which is the ſeventh Commandment?*]

A. The ſeventh Commandment is, [*Thou ſhalt not commit Adultery.*]

71. [Q. *What is required in the ſeventh Commandment?*]

A. The ſeventh Commandment requireth the preſervation of our own *s*, and our neighbours chaſtity *t*, in heart *u*, ſpeech *w*, and behaviour *x*.

s 1 Theſſ. 4. 4. *That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour.*

t Eph. 5. 11. *And have no fellowſhip with the unfruitful works of darkneſs, but reprove them rather.* 12. *For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.*

u 2 Tim. 2. 22. *Flee alſo youthful luſts, but follow Righteouſneſs, Faith, Charity.*

w Col. 4. 6. *Let your ſpeech be always with grace, ſeaſoned with ſalt.*

x 1 Pet. 3. 2. *While they behold your chaſt converſation coupled with fear.*

72. [Q. *What is forbidden in the ſeventh Commandment?*]

A. The ſeventh Commandment forbiddeth all unchaſt thoughts *y*, words *z*, and actions *a*.

y Mat. 5. 28. *Whoſoever looketh on a Woman to luſt*

lust after her, hath committed adultery with her already in his heart.

z Eph. 5. 4. *Neither filthiness, nor foolish talking, nor jesting, which are not convenient.*

a Eph. 5. 3. *Fornication and all uncleanness, let it not once be named amongst you.*

73. [Q. *Which is the eighth Commandment?*]

A. The eighth Commandment is, [*Thou shalt not steal.*]

74. [Q. *What is required in the eighth Commandment?*]

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves *b*, and others *c*.

b Rom. 12. 17. *Provide things honest in the sight of all men.*

Prov. 27. 23. *Be thou diligent to know the state of thy flocks, and look well to thy herds.*

c Lev. 25. 35. *If thy Brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.*

Phil. 2 4. *Look not every man on his own things; but every man also on the things of others.*

75. [Q. *What is forbidden in the eighth Commandment?*]

A. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own *d*, or our neighbours wealth and outward estate *e*.

d 1 Tim. 5. 8. *If any provide not for his own, and especially for those of his own house, he hath denyed the faith, and is worse than an infidel.*

Prov. 28. 19. *He that followeth after vain persons, shall have poverty enough.*

e Prov. 21. 6. *The getting of Treasures by a lying tongue is a vanity tossed to and fro of them that seek death.*

Job.

Job. 20. 19 *Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away a house which he builded not;* 20. *Surely he shall not feel quietness in his belly.*

76. [Q. *Which is the ninth Commandment?*]

A. The ninth Commandment is, [*Thou shalt not bear false witness against thy neighbour.*]

77. [Q. *What is required in the ninth Commandment?*]

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *f*, and of our own *g*, and our neighbours good name *h*, especially in witness bearing *i*.

f Zech. 8. 16. *Speak ye every man the truth to his Neighbour.*

g 1 Pet. 3. 16. *Having a good Conscience, that whereas they speak evil of you as of evil-doers, they may be ashamed that falsly accuse your good conversation in Christ.*

Acts 25. 10. *Then Paul said, I stand at Cæsars judgment seat; to the Jews have I done no wrong.*

h 3 John 12. *Demetrius hath a good report of all men, and of the truth it self; yea, and we also bear record.*

i Prov. 14. 5. *A faithful witness will not lye.* 25. *A true witness delivereth souls.*

78. [Q. *What is forbidden in the Ninth Commandment?*]

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth *k*, or injurious to our own *l*, or our neighbours good name *m*.

k Rom. 3. 13. *With their tongues they have used deceit.*

l Job 27. 5. *God forbid that I should justifie you*

till I dye, I will not remove my integrity from me.

m Pſal. 15. 3. *He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh a reproach againſt his neighbour.*

79 [Q. *Which is the tenth Commandment?*]

A. *The tenth Commandment is,* [Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife nor his man-ſervant, nor his maid-ſervant, nor his oxe, nor his aſs, nor any thing that is thy neighbours.]

80 [Q. *What is required in the tenth Commandment?*]

A. The tenth Commandment requireth full contentment with our own condition *n*, with a right and charitable frame of ſpirit toward our neighbour, and all that is his.

n Heb. 13. 5. *Let your converſation be without covetouſneſs and be content with ſuch things as ye have.*

o Rom. 12. 15. *Rejoyce with them that do rejoyce, and weep with them that weep.*

1 Cor. 13. 4. *Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf: is not puffed up.* 5. *Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.* 6. *Rejoyceth not in iniquity, but rejoyceth in the truth.*

81 [Q. *What is forbidden in the tenth Commandment?*]

A. The tenth Commandment forbiddeth all diſcontentment with our own eſtate *p*, envying or grieving at the good of our neighbour *q*, and all inordinate motions and affections to any thing that is his *r*.

p 1 Cor. 10. 10. *Neither murmur ye as ſome of them*

them also murmured, and were destroyed of the destroyer.

q Gal. 5. 26. *Let us not be desirous of vain glory, provoking one another; envying one another.*

r Col. 3. 5. *Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry.*

82. [Q. *Is any man able perfectly to keep the Commandments of God?*]

A. No meer man since the fall is able in this life perfectly to keep the Commandments of God *s*, but dayly doth break them in thought *t*, word *u*, and deed *w*.

s Eccles. 7. 20. *For there is not a just man upon earth that doth good and sinneth not.*

t Gen 8. 21. *The imaginations of mans heart is evil from his youth.*

u Jam. 3. 8. *The tongue can no man tame, it is an unruly evil, full of deadly poyson.*

w Jam. 3. 2. *In many things we offend all.*

83. [Q. *Are all transgressions of the Law equally hainous?*]

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others *x*.

x John 19. 11. *He that delivereth me unto thee hath the greater sin.*

84. [Q. *What doth every sin deserve?*]

A. Every sin deserveth Gods wrath and curse, both in this life, and that which is to come *y*.

y Gal. 3. 10. *Cursed is every one that continueth not in all things that are written in the Book of the Law to do them.*

Mat. 25. 41. *Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting*

ing

ing fire prepared for the Devil and his Angels.

85 [Q. *What doth God require of us, that we may escape the wrath and curse due unto us for sin?*]

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, repentance unto life, with the diligent use of all outward means whereby Christ communicateth to us the benefits of redemption *a*.

a Act. 20. 21. *Testifying both to the Jews, and also to the Greeks, repentance toward God, and Faith toward our Lord Jesus Christ.*

a Prov. 2. 1. *My Son, if thou will receive my words, and hide my Commandment with thee: 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding: 3. Yea, if thou cryest after knowledge, and liftest up thy voice for understanding; 4. If thou seekest for her as silver, and searchest for her as for hid Treasure. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.*

86. [Q. *What is faith in Jesus Christ?*]

A. Faith in Jesus Christ is a saving grace *b*, whereby we receive *c*, and rest upon him alone for Salvation *d*, as he is offered to us in the Gospel *e*.

b Heb. 10. 39. *We are not of them, who draw back unto perdition, but of them that believe, to the saving of the soul.*

c John 1. 12. *As many as received him to them, gave he power to become the Sons of God, even to them that believe on his name.*

d Phil. 3. 9. *And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith.*

Isa

e Isa. 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.*

87. [*Q. What is repentance unto life?*]

A. Repentance unto life, is a saving grace *f*, whereby a sinner out of a true sense of his sin, *g* and apprehension of the mercy of God in Christ *h*, doth with grief and hatred of his sin, turn from it unto God *i*, with full purpose of, and endeavours after, new obedience *k*.

f Act. 11. 18. *Then hath God also to the Gentiles granted repentance unto life.*

g Act. 2. 37. *When they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?*

h Joel 2. 13. *Rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

i Jer. 31. 18. *Turn thou me, and I shall be turned, for thou art the Lord my God.* 19. *Surely after I was turned, I repented; and after that I was instructed, I smote upon my thigh, I was ashamed yea, even confounded, because I did bear the reproach of my youth.*

k Psal. 119. 59. *I thought on my ways, and turned my feet into thy testimonies.*

88. [*What are the outward means whereby Christ communicateth to us the benefits of Redemption?*]

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacrament and Prayer *l*, all which are made effectual to the Elect for Salvation.

l Act. 2. 41. *Then they that gladly received his*

Word

Word, were baptized, 42. *And they continued ſtedfaſt in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayer.*

89. [Q. *How is the word made effectual to ſalvation?*]

A. The Spirit of God maketh the reading, but eſpecially the preaching of the word, an effectual means of convincing and converting Sinners *m*, and of building them up in holineſs and comfort *n*, through faith unto ſalvation *o*.

m Pſal. 19. 7. *The Law of the Lord is perfect, converting the Soul: The teſtimony of the Lord is ſure, making wiſe the ſimple.*

n 1 Theſ. 1. 6. *And ye became followers of us, and of the Lord, having received the word in much affliction with joy of the holy ghoſt.*

o Rom. 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation, to every one that believeth.*

90. [Q. *How is the word to be read and heard that it may become effectual means unto Salvation?*]

A. That the word may become effectual to ſalvation, we muſt attend thereunto with diligence *p*, preparation *q*, and prayer *r*, receive it with faith *ſ*, and love *t*, and lay it up in our hearts *u*, and practice it in our lives *w*.

p Prov. 8. 34. *Bleſſed is the man that heareth me, watching daily at my gates, waiting daily at the poſts of my door.*

q 1 Pet. 2. 1. *Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeakings.* 2. *As new born babes deſire the ſincere milk of the word, that ye may grow thereby.*

r Pſal. 119. 18. *Open thou mine eyes, that I may ſee wonderful things out of thy Law.*

ſ Heb. 4. 2. *The word preached did not profit them*

them, being not mixed with Faith in them that heard it.

2 Theſ. 2. 10. *They received not the love of the truth, that they might be ſaved.*

u Pſal. 119. 11. *Thy word have I hid in mine heart, that I might not ſin againſt thee.*

w Jam. 1. 25. *But who ſo looketh into the perfect Law of Liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.*

91 [Q. *How do the Sacraments become effectual means of Salvation?*]

A. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him that doth adminiſter them *x*, but only by the bleſſing of Chriſt, and the working of the Spirit in them that by Faith receive them *y*.

x 1 Cor. 3. 7. *So then neither is he that planteth, any thing, neither he that watereth, but God that giveth the increaſe.*

y 1 Pet. 3. 21. *The like figure whereunto, even Baptiſm, doth alſo now ſave us (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.*

92 [Q. *What is a Sacrament?*]

A. A Sacrament is an holy Ordinance inſtituted by Chriſt, wherein by ſenſible ſigns, Chriſt and the benefits of the new Covenant are repreſented *z*, ſealed and applyed to Believers *a*.

z Gen. 17. 10. *This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, Every man-child among you ſhall be circumciſed.*

a Rom. 4. 11. *And he received the ſign of Circumciſion, a Seal of the Righteouſneſs of the Faith, which he had yet being uncircumciſed.*

93 Q. *What*

93 [Q. *What are the Sacraments of the New Teſtament?*]

A. The Sacraments of the New Teſtament are, Baptiſm *b*, and the Lords Supper *c*.

b Mark. 16. 16. *He that believeth, and is baptized, ſhall be ſaved.*

c 1 Cor. 11. 23. *For I have received of the Lord, that which I alſo delivered unto you, that the Lord Jeſus in the ſame night in which he was betrayed, took bread, &c.*

94 [Q. *What is Baptiſm?*]

A. Baptiſm is a Sacrament wherein the waſhing with water in the name of the Father, and of the Son, and of the Holy Ghoſt *d*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace *e*, and our engagement to be the Lords *f*.

d Mat. 28. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

e Rom. 6. 3. *Know ye not, that ſo many of us as were baptized in o Jeſus Chriſt were baptized into his death?*

f Rom. 6. 4. *Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.*

95 [Q. *To whom is Baptiſm to be adminiſtred?*]

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *g*, but the Infants of ſuch as are members of the viſible Church are to be baptized *h*.

g Act. 2. 41. *Then they that gladly received his word, were baptized.*

h Gen. 17. 7. *And I ſhall eſtabliſh my Covenant between*

tween me and thee, and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. 10. This is my Covenant which ye shall keep, between me and you and thy seed after thee. Every man-child among you shall be circumcised.

Act. 2. 38. And Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost. 39. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call.

96 [Q. What is the Lords Supper?]

A. The Lords Supper is a Sacrament; wherein by giving and receiving Bread and Wine, according to Christs appointment, his death is shewed forth *i*, and the worthy Receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace *k*.

i Luk. 22. 19. *And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me.* 20. *Likewise also the Cup after Supper, saying, This Cup is the new Testament in my blood which is shed for you.*

k 1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?*

97 [Q. *What is required in the worthy receiving of the Lords Supper?*]

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lord

Lords Body *l*, of their faith to feed upon him *m*, of their repentance *n*, love *o*, and new obedience *p*, left coming unworthy, they eat and drink judgment to themſelves *q*.

l 1 Cor. 11. 28. *But let a man examine himſelf, and ſo let him eat of this Bread, and drink of this Cup.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords Body.*

m 2 Cor. 13. 5. *Examine your ſelves whether ye be in the Faith.*

n 1 Cor. 11. 31. *If we would judge our ſelves, we ſhould not be judged.*

o 1 Cor. 11. 18. *When you come together in the Church, I hear there be diviſions among you.* 20. *When ye come together therefore into one place, this is not to eat the Lord's Supper.*

p 1 Cor. 5. 8. *Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.*

q 1 Cor. 11 27. *Wherefore, whoſoever ſhall eat this bread, and drink this Cup of the Lord unworthily; ſhall be guilty of the Body and Blood of the Lord.*

98 [Q. *What is prayer?*]

A. Prayer is an offering up of our deſires to God *r*, for things agreeable to his will *ſ*, in the name of Chriſt *t*, with confeſſion of our ſins *u*, and thankful acknowlegment of his mercies *w*.

r Pſal. 62. 8. *Truſt in him at all times, ye people; pour out your hearts before him: God is a refuge for us.*

ſ Rom. 8. 27. *And he that ſearcheth the hearts, knoweth the mind of the Spirit, becauſe he maketh interceſſion for the Saints, according to the will of God.*

t John

t John 16. 23. *Whatsoever ye shall ask the Father in my Name, he will give it you.*

u Dan. 9. 4. *And I prayed unto the Lord my God, and made my confession.*

w Phil. 4. 6. *Be careful in nothing, but for every thing, by prayer and supplication, with thanksgiving, let your requests be made known to God.*

99 [*Q. What Rule hath God given for our Direction in Prayer?*]

A. The whole word of God is of use to direct us in Prayer x; but the special Rule of Direction, is that form of Prayer which Christ taught his Disciples y, commonly called the Lords Prayer.

1 Joh. 5. 14. *And this is the confidence that we have in him, that if we ask any thing according to his will; he heareth us.*

y Mat. 6. 9. *After this manner therefore pray ye; our Father which art in Heaven, hollowed be thy Name,* &c.

100 [*Q. What doth the Preface of the Lords Prayer teach us?*]

A. The Preface of the Lords Prayer, which is *(Our Father which art in Heaven)* teacheth us to draw nigh to God with all holy reverence z, and confidence *a*, as children to a Father, able and ready to help us *b*, and that we should pray with and for others *c*.

z Isa. 64. 9. *Be not wrath very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.*

a Rom. 8. 15. *For ye have not received the Spirit of bondage again to fear; but we have received the Spirit of Adoption, whereby we cry, Abba Father.*

b Luk. 11. 13. *If ye then being evil, know how to give good gifts unto your children, how much more*

ſhall your heavenly Father give the Holy Spirit to them that ask him?

c Eph. 6. 18. *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all Saints.*

101 [Q. *what do we pray for in the firſt Petition?*]

A. In the firſt Petition, which, is [*Hallowed be thy Name*;] We pray, that God would enable us and others to glorifie him in all that, whereby he makes himſelf known *d*, and that he would diſpoſe all things to his own glory *e*.

d Pſal. 67. 1. *God be merciful unto us, and bleſs us, and cauſe his face to ſhine upon us.* 2. *That thy way may be known upon the earth, and thy ſaving health among all Nations.* 3. *Let the people praiſe thee, O God; let all the people praiſe thee.*

e Rom. 11. 36. *For of him, and through him, and to him are all things, to him be glory for ever.* Amen.

102. [Q. *What do we pray for in the ſecond Petition?*]

A. In the ſecond Petition, which is, [*Thy Kingdom come*;] We pray, that Satans Kingdom may be deſtroyed *f*, that the Kingdom of Grace may be advanced *g*, our ſelves and others brought into it, and kept in it *h*, and that the Kingdom of Glory may be haſtened *i*.

f Pſal. 68. 1. *Let God ariſe, and let his enemies be ſcattered; let them alſo that hate him, flee before him.*

g Pſal. 51. 18. *Do good in thy good pleaſure unto Sion; build thou the walls of Jeruſalem.*

h 2 Theſ. 3. 1. *Finally, Brethren, pray for us, that the Word of the Lord may have free courſe, and be glorified, even as it is with you.* Rom.

Rom. 10. 1. *Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.*

i Rev. 22. 20. *He which testifieth these things, saith, Surely I come quickly,* Amen; *even so come, Lord Jesus.*

103. [Q. *What do we pray for in the third Petition?*]

A. In the third Petition, which is, [*Thy will be done on Earth as it is done in Heaven;*] We pray, that God by his grace would make us able and willing to know, obey *k*, and submit to his will in all things *l*, as the Angels do in Heaven *m*.

k Psal. 119. 34. *Give me understanding, and I will keep thy Law; yea, I will observe it with my whole heart.* 35. *Make me to go in the Path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy testimonies.*

c Act. 21. 14. *And when he would not be perswaded, we ceased, saying the will of the Lord be done.*

m Psal. 103. 20. *Bless the Lord, ye his Angels, which excel in strength, that do his Commandments hearkning unto the voice of his Word.* 22. *Bless the Lord, all his works, in all places of his Dominion: Bless the Lord, O my Soul.*

104. [Q. *What do we pray for in the fourth Petition?*]

A. In the fourth Petition, which is, [*Give us this day our daily bread,*] We pray that of Gods free gift we may receive a competent portion of the good things of this life *n*, and enjoy his blessing with them *o*.

n Prov. 30. 8. *Remove far from me vanity and lyes give me neither Poverty nor Riches: feed me with food convenient for me.*

o Psal. 90. 17. *And let the beauty of the Lord*

our God be upon us, and eſtabliſh thou the work of our hands upon us; yea the work of our hands eſtabliſh thou it.

105 [Q. *What do we pray for in the fifth Petition?*]

A. In the fifth Petition, which is, [*And forgive us our debts, as we forgive our debtors;*] We pray, that God for Chriſt's ſake would freely pardon all our ſins *p*, which we are the rather encouraged to ask, becauſe by his Grace we are enabled from the heart to forgive others *q*.

p Pſal. 51. 1. *Have mercy upon me, O God, according to thy loving kindneſs; according to the multitude of thy tender mercies blot out my tranſgreſſions.*

q Matt. 6 14. *For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.*

106 [Q. *What do we pray for in the ſixth Petition?*]

A. In the ſixth Petition, which is, [*And lead us not into temptation, but deliver us from evil,*] We pray, that God would either keep us from being tempted to ſin *r*, or ſupport and deliver us when we are tempted, *ſ*.

r Matt. 26. 41. *Watch and Pray, that ye enter not into temptation.*

Pſal. 19. 13. *Keep back thy ſervant alſo from preſumptuous Sins, let them not have dominion over me.*

ſ Pſal. 51. 10. *Create in me a clean heart, O God, and renew a right ſpirit within me.* 12. *Reſtore unto me the joy of thy Salvation, and uphold me with thy free Spirit.*

107 [Q. *What doth the Concluſion of the Lords prayer teach us?*]

A. The concluſion of the Lords Prayer which is, *For thine is the Kingdom, and the power, and*

the

the glory for ever, Amen; teacheth us, to take our encouragement in prayer from God only *t*, and in our prayers to praiſe him, aſcribing Kingdom, power and glory to him *u*, and in teſtimony of our deſire, and aſſurance to be heard, we ſay *Amen*. *w*.

t Dan. 9. 18. *We do not preſent our Supplications before thee for our righteouſneſs, but for thy great mercies.* 19. *O Lord, hear, O Lord, forgive, O Lord, hearken and do; defer not for thine own ſake, O my God.*

u 1 Chron. 29. 11. *Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the Majeſty; for all that is in the heaven, and in the earth, is thine.* 13. *Now therefore our God, we thank thee, and praiſe thy glorious Name.*

w Rev. 22. 20. *Amen, Even ſo come, Lord Jeſus.*

FINIS.